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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

A *Gazette Extraordinary* announces the retirement of Sir Alexander Cardew K. C. S. I., from the Indian Civil Service with effect from July last. Sir Alexander is one of the stalwarts of the service and his retirement is a distinct loss to it. He joined the Civil Service in December, 1882 and his record of thirty-seven years was marked throughout by conspicuous ability and conscientious discharge of duties. In fact, Sir Alexander is one of those few men who always strive to do a little more than is expected of them and are thus able to impress their personality on those who have the privilege of knowing them. As His Excellency in Council says of him Sir Alexander's promotion to the office of Governor formed a fitting close to a long and distinguished career. As Secretary to various departments of Government he had constant opportunities of dealing with large questions of policy and his minutes and resolutions on various questions are valuable State papers revealing a clearness of insight and comprehensiveness of vision which marks off the stalwart from the average run of officials. He had real and abiding sympathy for the toiling ryots and strove in his various capacities to better their condition and was not, therefore, a persona grata with the shrieking politicians whose panacea for all political and economic evils is a platform oration. He had no patience with such and did not hesitate to say what he thought of the class. As the Chairman of the Jail Commission he is sure to do much for the reform of jail administration. He was the Inspector-Genera of Prisons in 1892 and his experience in that office will stand him in good stead in making his recommendations as the President of the Commission. We believe, during his administration of Jails, the practice of appointing non-official visitors to the jails was adopted. Sir Alexander has still many years of active life before him and we trust the Government will be able to utilise his unique experience and knowledge of Indian conditions, which seems to be a vanishing asset in these days of gallopping reform.

A Bombay contemporary is wroth at Sir Dinshaw Wacha because the poor man did a little thinking for himself at the Imperial Council. Having been a consistent and courageous politician for such a long number of years, Sir Dinshaw is unable to throw overboard the principles of a life time and shout with the crowd. The gravamen of his offence is that he avowed being convinced by the Law Member's speech of the necessity of the Indemnity Bill. As in so many other legislative measures, there can be honest differences of opinion on this

bill also, and why should any one be taken to task for differing from his colleagues on it. Sir Dinshaw is told that he had no right to vote except as the people wish him to. That is rather a tall order for any Councillor to obey, specially when one does not know who the people are who are referred to. Should Sir Dinshaw have gone to Apollo Bunder of the Crawford Market to ascertain what the crowd there thought of the Indemnity Bill? It is a new commandment that Legislative Councillors should cease to exercise their brains the moment they are elected to the Councils and thenceforth do nothing but register their votes as dictated to by the crowds that may gather at a public resort or by their chosen spokesmen in the extremist press. To an ordinary mind it is an intolerable proposition and no self-respecting legislator will care to abide by it. It is curious that Mr. Gandhi's support of the Indemnity Bill should be referred to in bated breath and humble whispers, while a like attitude in others should excite the ire of the 'independent' Press. *Vox Gandhi. Vox populi* is the usual formula with his admirers in the press and elsewhere. Why do they not apply it to his opinion of the Indemnity Bill. We suppose the tyranny of Democracy is no less than that of autocracy or bureaucracy. If that is the foretaste of Home Rule that is to be, we are well without it.

The Railway strike in England is frankly an attempt to impose upon the community at large trade union tyranny. No class of men who have the interests of the community at heart will have acted as these railway men have done. It is encouraging to note that the British Press as a whole has denounced the strike as a piece of bolshevism and we have no doubt, it is the verdict of the nation too. The counter-measures which the Government have taken have succeeded beyond expectation, and if the appeal of the Prime Minister for a citizen army will also succeed, the back of the strike will have been effectively broken. Mr. Lloyd George has appealed to the nation with his usual directness and we are not surprised to know that there has been an instantaneous response to the appeal. Mr. Lloyd George tells the nation that if their food and existence should be safeguarded in the face of the menace by which they are confronted to-day, it is essential that all citizens who are willing to contribute labour should be allowed to do so without apprehension or interference and the Government therefore appeal to all well-affected men to come forward in order to assist to preserve and guarantee the security of those without whose continued and unmolested exertions the life of the nation cannot be maintained. *The Morning Post* candidly says that the issue is a conflict between Bolshevism and constitutional Government, while the *Daily Chronicle* is of the view that the fatal conflict demonstrates that the strike is effective as a weapon against individual employers but is unsuited for employment against the State for its use then means war. *The Daily Mail* remarks that the indomitable spirit of the people has falsified the railwaymen's barbarous anticipation of starving the country, but the crisis is not yet over. It is however plain that the strike cannot last out much longer against a Government who have the nation at their back and who do not show the least sign of wavering in dealing with a colossal menace which would have overwhelmed a weaker Government. The issue has been made plain and there is no sentimental twaddle about capital and labour. It is really a war between forces of violence and irresponsibility against a settled Government and an industrious nation. There can be no doubt as to the ultimate issue. But in the meanwhile it is upto the Government to show once for all that they wil not tolerate even for a moment claims which if once conceded will not stop even with a revolution like that which has submerged Russia into red ruin.

The appointment of a Salaries Committee is a step in the right direction. It is better than theorising by treatises on political economy, on the situation. High prices have come to stay. It looks very much so, though one might expect a slight fall owing mainly to transport facilities. But we must be prepared to face the situation which is ugly enough and something must be done to minimise its rigors. It will be well to note that the class who suffer most are those who earn a fixed salary. The wage earners have doubled and even trebled their wages and though they are generally poor it connot be said that the prices have affected them beyond endurance. The land owning classes make up for the deficiency of out-turn of crops by forcing up prices. The real sufferer is the subordinate in offices and his sufferings are all the more pathetic because they are silently borne. A cooly who was earning five annas a day four years ago is good for ten annas now and landowners can make twice as much as they did when the harvest came round. But the case of the poor clerk who earns, say Rs. 30 is entirely different. His salary has stood at Rs. 30 all these years and in proportion to the relief which other classes enjoy he must be paid at least Rs. 60. But all that he is entitled to receive as extra is two or three rupees; and on that he is expected to keep up his position and standard of living as befitting an indispensable part of the administrative machinery. It is mockery to dangle before him a G. O. and tell him that he must contrive to fatten on Rs. 33 a month, that is, on what is left for him after meeting the expenses of feeding and rearing a numerous family. The Salaries Committee has been long in coming and it is something that it has come after all.

Among the terms of refrence to the Committee, the most important seem to us to be (7) the circumstances which in this presidency justify special allowance either for special classes of work or for work in special localities, and the extent to which the existing allowances can be merged in salaries; (8) the conditions under which a temporary addition should be made to salary on account of high prices, the limit of salary to which such addition should be made, the nature and amount of the addition desirable and the method in which it should be calculated and (11) the genral directions in which any increased cost that might be necessary can be met by a reduction in number or by alterations in method. We cannot commend the idea of a reduction in number as it would involve unmerited cruelty to the clerks who may be thrown out of employment and who are sure to starve as they have not been trained to any other employment. It will be a sort of vicarious suffering for which they are the least prepared. We welcome the suggestion that the allowances may be merged in the salary as that would ensure a little bit of certainty. As it is, the allowances are meagre and do not at all suffice to meet the bare necessaries of life. There should be a substantial permanent addition to the salary and all those in whatever department they may be, whose salary is below Rs 100/-must receive an increment and the relief must not be restricted to those whose salary is Rs 30/-and below. In this connection we should draw the attention of the Government to a recent order of theirs making it discretionary for local bodies to grant special allowances to their subordinates if their funds permitted. Is that a hint that local bodies which may not have sufficient funds and they are chronically short of funds, cannot expect help from the Government in the shape of grants or loans? If so, it just hard on them. It is practically asking them to carry on the administration with half starved staffs while the subordinates in the Government employment may expect a certain allowance in addition to their salary. The Salaries Committee is asked among other points to make a comparison of the salaries paid in different departments to the officers of the grades roughly corresponding to Revenue Inspectors, Deputy Tahsildars and Tahsildar and an examination of the reasons why the salaries are higher in some departments than in others and of the adequacy of those reasons. We should like to know why the clerks and subordinates under the local bodies should not come into the purview of the Committee. At any rate the Government should ask the local bodies for suggestions in respect of their emloyees so that they may equally with others benefit by the recommendations of the Committee. It will be practically impossible for local boards and municipalities to carry on their administration efficiently if no immediate provision is made to afford relief to their subordinates. Their case is as urgent as that of subordinates in the Government service and it cannot be justly ignored.

The opposition to diarchy is increasing in volume as it only should and the Joint Committee will be wise in not accepting Mr. Montagu's brand for no other reason than that no other brand has been put on the market. No alternative has been put forward, would seem to be the whole case for diarchy and on that the Joint-Committee wishes to build an imposing edifice. If in regard to diarchy, the Joint-Committee is not past praying for, we would commend to it the outspoken criticism of Sir Beatson Bell on the proposal. He is no sun-dried bureaucrat as his speech at the Assam Legislative Council would show. The Chief Commissioner sees no object in attempting to fix responsibility upon individual members of the Cabinet, which will be the case under the diarchy system. He said at the Council that however complete might be the system of diarchy on paper, the non-official public would regard the minister so long as he remained in office and drew his salary as responsible for every act of Government, directly for those which concerned his portfolio and indirectly for those which concerned others and similarly the official members of the Cabinet would be regarded by his brother officers as responsible directly or indirectly for every act of the Cabinet. Sir Beatson Bell therefore asks and well he may, why not then frankly accept the theory of joint responsibility which every one, Briton and Indian, understands. But the pity of it is, that most of Mr. Montagu's proposals appear so complete on paper that he is quite enamoured of them and wants others to share his infatuation. The very idea of having a list of transferred subjects to be administered by Indian ministers is not complimentery to the capacity of the Indian and we wonder why the Indian admirers of Mr. Montagu do not see the implication of incapacity in such an arrangement. Perhaps, the only explanation is that some of these ardent campaigners on behalf of Mr. Montagu expect to be made ministers. If that be so, it is a human weakness which may be excused. But that does not prove the soundness of a proposal the conditions for whose success are almost wholly lacking in India. We do not hesitate to say once again that diarchy will bring into office only the most blatant and worthless of the agitators, and no better result can be expected from the voting of an artificially created electorate. The Joint-Commitee as well as that section of the British Press which has been supporting the diarchy must bear in mind that the authors of the proposal have themselves repeatedly animadverted on the lack of those conditions of education and training which will ensure a proper exercise of the vote. It is impossible to reconcile their conclusions with their observations in this regaad in their joint report. The contention that if the diarchy is dropped, there will be no responsible representative Government is too flimsy to be entertained seriously. If the representation will not be genuine and if the responsibility will pass into the hands of irresponsible agitators, then the most straightforward thing to do is to drop the diarchy an an evil.

THE
Wednesday Review

WEDNESDAY, 8 OCTOBER, 1919.

INDIAN SUGAR INDUSTRY.

The Government of India have taken in hand the development of the sugar industry in India and propose to appoint a Committee to investigate and report on the possibilities of it. The personnel of the Committee is provisionally announced in the Resolution which the Government have just issued on the subject. We hope that when the Committee is actually appointed, its personnel will be more satisfactory. As it is, we see that no practical agriculturist is proposed for the Committee. There are two Indians, the Hon. Mr. Lalubai Samaldas and Sirdar Jogendra Singh. But we doubt if either of them has any practical acquaintance with the cultivation of sugar-cane on which depends the prospects of the industry. It will not be difficult to nominate to the Committee one or two practical agriculturists, say from Coimbatore, where so much is being done by the Madras Agricultural Department for the cultivation of the sugar-cane. There is not much use in appointing men who may be adepts in manipulating statistics and drawing plausible inferences from them but who may not know a turnip from a cabbage. The Government promise to coopt a representative of the industry in Southern India. It would appear that the coopted member for the United Provinces is a member of a manufacturing firm. We trust, however, that the coopted member for Southern India will be an actual cultivator. The terms of reference to the Committee include, to examine the various sugarcane growing tracts of India with a view to determining the nature of the expansion possible in such tracts either by the development of a factory industry or by improvements in the existing methods; and to examine the possibility of consolidating the areas under cane and of the extent to which this is limited by the existing land tenures. As in the case of cotton, there are large areas other than the officially declared sugar-cane tracts, fit for the cultivation of the cane. The investigation of the Committee must extend to these areas, and the Committee will have to ascertain the causes of their not being under sugarcane. One main reason is that the preliminary cost of cultivating sugar-cane is too heavy for the average ryot, though his holding may be specially suited to it; and he cannot afford the outlay on manures which are essential for a good crop. To make sugar-cane pay, good tillage, improved implements of cultivation, ample irrigation, rich manuring and unwasteful methods of cultivation are the essentials and the average ryot is ill-equipped for any of these. Unless he receives help from the State he will continue to be content with raising sugar-cane on stray plots of land, indifferently cultivating them and making a few rupees out of the crop. He is unable to find the required outlay and the State must help him there. Special rules for the granting of loans to those ryots who undertake to grow sugar-cane on a sufficiently large scale ought to be made, if necessary, so that the area under sugar-cane may be steadily extended. Say, ten acres may be fixed as a minimum and to equip the holding with the requisites for sugar-cane cultivation, the State may give an advance to the ryot against the crop, and wherever feasible facilities may be afforded him for converting it into jaggery or sugar. On an average Rs. 500 will be required for tilling a holding of 10 acres, another 500 for manures; if there are no facilities for channel irrigation, at least 3 wells will have to be sunk at a cost of Rs. 1500, four pairs of bulls will cost about 800 Rs. Excluding an iron-mill for crushing and the cost of seedlings, about 3300 Rs. will represent the outlay for cultivating 10 acres with sugar-cane. On this outlay we may expect a crop worth at least Rs. 6000, out of which the State loan of Rs 3300 may be paid back by the ryot. This may look like too optimistic an estimate. But, even allowing for unforeseen contingencies we may expect a return of Rs. 4000 and the Government may choose to take back their loan in two or three instalments, so as to encourage the ryot to extend the acreage under sugar-cane. Of course, the present rules under the Loans Acts will not permit of such advances being made to the ryot against the security of crop. But special rules will have to be made or the existing rules amended as may be necessary. It is not permissible to grant a loan on the mortgage of an uncultivated piece of land though it may be very fertile. But if the Government are assured of the character of the applicant and believe that he would meet his obligations squarely, a loan may be granted. The Revenue Department which is already overworked will not be able to supervise the granting of such loans and the collection of them. A special agency will have to be appointed with powers to grant loans at their discretion, the agency being required to spend within a sum allotted for the purpose by the Local Government. If it is thought that a special agency may not be necessary for sugar-cane alone and it will not have enough work to do, it may also be asked to supervise cotton cultivation. These details may be settled by the sugar-cane Committee for approval by the Government. It is an important question which the Government have taken in hand and we trust the results of appointing a Committee will be satisfactory.

THE POLES.

By 'Workman'.

If anything were wanting to show the eccentricity of Prussia's orbit in the European and world Constellation it has been supplied by a teacher at Essen named Buclitz who during Divine service addressed the Latin Grammar School on the subject of world work and Government as he proposed to administer it for the Polish people in these terms:-

"And now I come to the revenge for the dishonor of Verseilles. As in 1914 we must make our password Lissauer's 'Song of Hatred'. Jesus said that we must love our foes, but that only concerns individual persons, not us. For us there can only be hatred, and from hatred shall be born German day-break and German freedom."

From Polish sources come the lines of the new Prussian 'Hymn of Hate' against the Poles now being sung in silesia:—, appearing in the *Statesman* of October 1st.

New Hymn of Hate.

If good towns of Silesia come into Poland's hand.
Then perish Polish children like beasts throughout these lands.
Let Polish limbs all paralysed no longer move on high.
May Polish arms be crippled and blind the Polish eye.
With deafness, madness, strike them, O God, our Germany's own.
Let there be no rejoicings there but cries and bitter groan.
On all the lands of Poland may awful curses fall.
And only then shall Germany relent to one and all.

Love and Hate are the signs of Polarity in Human nature; the causes or effects of its action on mind and matter have been a life study of the most eminent Scientists such a Sir Oliver Lodge, Samuel Laing and others. Jesus the greatest of all Scientists, showed, that Love,—the attractive polarity—made for conservation of human Energy, while Hate acted to dissipate it through the repulsive polarity that may be set in action or restrained by the 'Will' for good reason shown.

The Scientific workman goes farther and says that 'Will, is directed or influenced by the thought of personal advantage and decides action, which is often opposed to the well being of the neighbour or the mass; not always by malicious intention but frequently from 'Ignorance' of consequences.

Silesia contains the mineral wealth that Prussia aimed at siezing all over the world, so as to be able to oppress the 'untouchables' with burdens at will.

The Verseilles League of Nations is the outcome of Prussian predatory instincts, which checked accounts for the childish Hymn of hate against Poland, now to be guaranteed a Local Government of its own.

The Poles, long before the Prussian military set up an 'empire' with a false god, to perpetuate the destructive polarity of The Feudal System in Europe had warded off the attacks on Europe from the Asiatic side. They with all other established local governments are now to form the world Federation of co-operative Free States, from which the free States of Germany will not be excluded, now that they have been emancipated from the military tyranny of Berlin.

When they severally apply for admission, under the New Reform Scheme for the work and government of the world, we shall know what the 'Peace of the world' is going to be like.

Whether Germans will be cordially entertained individually or collectively by other peoples and allowed to run riot over their private premises remains to be seen. There must be a considerable change in their 'polarity' before they will be heartily welcome and fully trusted anywhere, with such teachers as Herr Buclitz misleading inexperienced youths.

PERIODICALS REVIEWED.

THE OCCULT REVIEW.

The October number of the *Occult Review*(London) just received contains an excellent article on 'A Haunted Church in Munich; by J. W. Brodie Innes. The author in noting down his experiences, hopes, that perhaps some reader of the *Occult Review*. who is familiar with Munich, may be able to throw some light upon it, or may have had similar experiences. The whole subject of places accursed, for some reason or other, is extremely interesting, but there is always a difficulty in getting accurate details. There is little doubt that there are many places in this country of which grisly tales might be told, but the owners are naturally reluctant that these should become public property, and stories that are told are, for the most part, veiled by initials ; and also the temptation to the narrator to touch up and make a good yarn seems wellnigh irresistible when the means of verification are excluded. I have, therefore, endeavoured to give a plain and unvarnished account of my own experience, of a place that anyone can find and visit for himself, and those who have the opportunity can examine the history of. The chief importance of the story appears to me to lie in the fact that I stumbled on it by pure chance, knowing nothing of its history, or of anyone else's experiences.

It is, of course, well known that the mediæval formula of consecration incuded a curse upon whomsoever should violate, or turn to secular uses, ground or buildings which were solemnly dedicated to the service of God, and *Joyce's Doom of Sacrilege*, continuing and expanding the little work by Sir Henry Spelma entitled *Churches not*

to be Violated, contains many instances of the fulfilment of this anathema. But the history of the Munich church seems to go farther and deeper, and to be more akin to the curses invoked on the violators of certain Egyptian mummies. It is certain that experiences of this kind often arise from suggestion. An imaginative or sensitive person, going to a place that has an evil repute, or about which grim tales are told, will feel or perhaps see things that they expect to see and feel. Or, even if there be no known stories, the mere aspect of a gloomy haunted-looking place will predipose to the sensation of horror, and perhaps to the visions of ghosts that are imperceptible to ordinary mortals. But these predipposing causes were entirely excluded in this case.

It was about ten years ago that I was in Munich, on the way to the last Passion Play at Oberammergau. I knew Munich superficially but by no means intimately, and on the first evening that I was there I strolled out, somewhat aimlessly, to explore. The Hans Platz is well known, with the picturesque gateway flanked by two towers with clocks leading to the Nue Hause Strasse. A few hundred yards along this street on the left hand side is the show church of St. Michael. This, however, did not attract me. I knew it of old, and considered it not much more than a museum of some fine pictures and carving. But a short distance beyond was a long bare wall, rising sheer from the pavement, and bearing some torn affiches. A garden wall, I thought. But for some unaccountable reason it gave me a sensation of something horrible and uncanny. I looked up and found that it was of a great height, bare and blank, rising high above the tops of the houses right and left of it. I stepped out into the street to try and see what it could be, and then I saw that it was surmounted by a roof sloping backwards at a vast height from the street. High up were remains of arched windows bricked or boarded up. But beyond the narrow roof rose another wall pierced with gothic windows, their tracery broken and destroyed, some of them boarded, some partially glazed, and above this a high-pitched roof. Clearly it was a vast church, but how it came into that condition there was nothing to show, nor was any there apparent way in. But, as I looked at it, feeling of horror increased, amounting almost to physical fear, such I have never before felt of anything. The enormous size of it, the desolation, gave it an air of meance, as though it were some great brooding demon threatening the town. I found then that, without a word spoken, my companion had precisely the same feeling. It was an evil place, and we hurried past it as quickly as possible, and felt greatly relieved to be again among the ordinary sights and sounds of Munich.

Besides may other interesting articles, the article on 'Mystical Realisation' by Mr. A. E. Waite deserves special mention. The writer in the course of his concluding paragraph says that the mystic life is reserved to those who can lead it, but unlike all other sciences the only technique connected with it is the technique of love; the apprenticeship is that of love; the science is love; and the end is love's guerdon. All this being so, I am sure that there are more true mystics than we can dream, and yet they are few enough. They will grow from more to more, for love always conquers. But as to when this science of love can appeal to all classes I make no pretence of knowing: it is for those who are able to acquire it; and so are the questions answered.

THE MODREN REVIEW (*Calcutta.*)

The October Number of the *Modern Review*, contains as usual many interesting articles contributed by eminent men. The Review opens with an interesting article on ' Buddha and Yasodhara by the Sister Nivedita. Among other articles—the one on Child Welfare by Mrs. St. Nihal Singh is worth mentioning. In the course of the article the writer refers. It must be noted that the high percentage of infant mortality is not confined to large cities and congested areas. In the North-West Frontier Province, where the density of population in 1911 was only 164 to the square mile, the ratio of deaths to every 1,000 births was 167·16 in 1912.

Comparing this figure with that for Calcutta in the same year, it is evident that the children who are born and reared in a less densely crowded area, and have purer air to breathe, have a better chance to live than those brought up in crowded cities. But the fact remains that 167·16 per 1,000 births is a terribly high ratio of infant deaths for a province where the inhabitants live much in the open air and are not subjected to the evils of city slums.

The Report of the Sanitary Commissioner for 1912 throws a light upon the subject. We learn in respect of Bengal, for instance, that only once, in the preceeding 20 years had so low a death-rate (220·6 males and 203·4 female per 1,000 births) been recorded. Indeed, the Sanitary Commissioner declared that an infant death-rate of 259·6 for both sexes and 278·9 for male out of 1,000 births indicated " a much better state of affairs than pertained a decade ago." Further on in the same Report we find him congratulating the officials, and presumably the Indians, because the infant mortality in the United Provinces of Agra and Oudh in 1912, although 206·5 per 1,000 births, "was the lowest recorded since 1828, when it was 205·3." When the rate had risen to 278·29 *per mile* in Hamirpur in that year, it required some stretch of the imagination to feel complacent over the results.

In 1914, 45 per cent. of the deaths in Bombay took place between the ages of 1 and 5; while in the North-West Frontier Province 42 per cent. of the registered deaths occurred among children, 24 per cent. of them during the first year.

It is fair to assume that conditions have become worse rather than better since 1914, for during the war period people all over India have suffered

terrible privations on account of scarcity of the necessaries of life, and increase of taxation.

The other articles are equally interesting to attract the attention of the readers.

TOPICS FROM PERIODICALS.

SOCIAL RECONSTRUCTION IN INDIA.

When children grow up and can play about they ought to have considerable freedom to do as they please. Every effort ought to be made to make them cheerful and playful.

It is the bane of Indian social life that we are, partly by nature and partly on account of our environments, gloomy and contemplative people. We are always worried about something or other. Even if we have nothing substantial to worry about still our fertile imagination furnishes us with something to be anxious about. And this gloomy and philosophic temperament is acquired from infancy. The environments and stern discipline turn our boys and girls into philosophers.

We can eradicate this most pernicious and injurious tendeny only by revolutionising the early training and discipline of children. On the one hand, our children grow into gloomy philosophers, on the other hand, in their manhood, they, also, become despots in their own way.

Love of despotism take its root in our homes. The father plays a despot over his children. He forbids them to run about or indulge in games. He wants them to behave with decorum; and he exercises his authority despotically, with considerable amount of awe and autocracy. The result is that children grow into very submissive and timid beings. When they grow into men and women they acquire two contradictory habits, quite unconsiously, one *useful* habit is that of meakness and submissiveness to authority whether political or religious. They submit, and obey without making use of their own reasoning faculty. They automactially agree in every thing said by one whom they are accustomed to obey or are required to. The other obnoxious habit that they acquire is that love of power. Having once been the victims of despotism in their childhood, they regard despotism and autocracy as a natural traits of human temperament. So, they, in their turn, play the part of autocrats and despots in their own sphere of life. It is a well known fact that many of our well known congressmen or politicians have often acted and some still, though unsconciously, do act in an autocratic manner.

And in order to eradicate the habit of blind submissiveness or meeknees and the habit of expecting every one to agree with you and the desire to force your own ideas on others with autocratic authority children will have to be forced from paternal despotism. Our educational system also needs be reformed. There is good deal in our schools and colleges which suppresses their creative and orginal faculties and undermines their health. But this is no place to suggest any plan of educational reform Next to the consideration of the bringing up of children is the question of marriage. It is, fortunately, now, admitted that early marriage of boys and girls is injurious to their health and physical development, in more then one way. And happily the marriage age is gradually being postponed. Still it was a pathetic sight for me to see two boy bridegrooms at Allahabad just when I returned from England in April last. I was under the impression that early marriage had become a thing of the past. But here I was reminded of that ancient custom which bears testimony to the charges made by missionaris in England that Indians marry their infants!

When our youngmen enter into life they take it so seriously as if it was a religious penance. To them there ss no place for holidays or change or any occasional rest. There is no joy no social life or any sort of entertainment, work from morning to night, week, month to month. all the year round.

What I suggest is that one day in the week must be observed as a "sacred" day set apart for rest and recreation. All work must be suspended at least for 24 hours in a week. Then, it is absolutely necessary that every year, at least for one month, every business man or one in offices must take leave from his work and go on a holiday to some hill station or elsewhere, for a change. Any how there must be a change and rest for at least one month in the year.

True, hard steady and sustained work is a necessary condition of success in every department of life. But relaxation and recreation and rest is as essential. In Europe people work very hard if not harder. Yet they maintain excellent health even up to a very advanced age. The reason is that they work hard and steadily during office or working hours, and when out of office, take enough exercise and rest to keep themselves fit for hard work. It is always an advantage to work fewer hours and work steadily than to work for longer periods in a lazy fashion. Of course, in offices and learned profession in our country too, working hours are more or less fixed and Sunday is observed as a holiday. But what about the private concerns or shops in towns? When do thay open and when do they close? Should not the State intervene and fix the closing time and also fix one full day holiday, and if possible also a half holiday. If it is considered absolutely necessary to have a day and half's holiday in colder climates (in Europe) it is much more necessary to have at least the same amount of holiday every week, in India.

The Hindustan Review.

CHAMBERLAIN'S PAIN BALM,

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THE HEART, IN MYSTICISM AND MAGIC.

The heart-shaped locket is among the favourite luck-charms and love-tokens of to-day; and the popularity of medallions and pictures repreesnting the Sacred Heart, in its aureole of flamelike rays, is not confined to Catholic devotees. Indeed, the heart would seem to be one of those persistent "types and shadows" of the Supernatural which, originating in the morning of the world, have not yet "had their ending," Science, it is true, has modified our views of its actual emotional functions; but the mysterious "wave of life" that can be heard ebbing and flowing, rising and falling, in our breasts, and responding so faithfully to the transports of pity and terror, hope and joy, cannot but seem akin to emotions, and aware of their source and end.

This mystic importance of the heart is very ancient. It links up with the occult lore of all the ages. It is as old as the making of the heart itself. To that half-bestial, half-mystical creature, primitive man, the heart stood for the whole personality. the inmost ego, of its owner the dwelling-place of his soul.

Witness that terrific sacrament of the heart-eating! The tearing out and consuming of the heart of the slain foeman meant for more than a mere material triumph, an insulting exultation, over the dead man. It meant the attainment of his strength; the reception into oneself of all those qualities which once had enabled him to rise against one and do one hurt; but which, incorporated into oneself, would be friendly, not hostile; furtherers not hinderers, of one's own heart's desires.

In like manner, the tribesmen, who hunted and slew the lion, contended eagerly for possession of the heart of their prey. The eating of it conferred a mystic virtue, making the eater courageous beyond the human limit, tirelessly strong as the kingly beast—a veritable *Caur de Lion.*

More curious yet was the belief, illustrated by so many savage folk-tales, of the power of the heart to create life. The pregnancy of a woman of the tribe might be ascribed to the eating by her of a dead man's heart; and her child would rank as the child of the dead!

Such were the workings of the primitive mind—at once crudely materialistic and strangely mystical. To it, the heart was a thing of magic, to be conjured with.

In the ancient religions, the heart gained an allegorical importance; and as in Egyptian eschatology had a striking part to play, as the symbol of the soul and conscience, the responsible part of man. In the Other World, in the Hall of the Double Judgement, and the dread presence of Osiris, the heart was cast into the mystic scales, and weighed against the symbolic Feather which (curiously enough, as it seems to us;) represented *Maat*, or ideal Righteousness.

If the heart showed itself of that spiritual "featherweight" well and good; But if it proved lighter, a hideous monster like the carved "mouth of hell" in the mediæval churches waited to devour it, and as the prey of this *Am-mit* or Eater of the Dead, it passed into the Outer Darkness.

In this gruesome parable, the heart is conceived of as the receptacle of the dead man's life-record of virtues and vices, triumphs and failings. It is the sum-total of his deeds and wishes; a kind of spiritual "wallet" in which all his life, he has been putting alms"— not indeed, "for Oblivion," but for Avenging Remembrance! Happy were those who could "keep it" as the old Hebrew singer said, "with all diligence," clean and pure to the last!

But side by side with this high ethical idea persisted the thought of the magical properties of the heart: of its power to confer the life of which it was the emblem. Naive popular belief extended this mystical power to all representations of the heart as well as to natural objects which resembled it in shape which would, by consequence, be the probable seat or shrine of the Spirit of Life.

Heart-shaped amulets to protect and animate the heart were popular in Ancient Egypt; and since Egypt was a land where the dead were of as great importance as the living, and as much in need of care, many such amulets would be buried along with the mummy; fastened over the heart, or in the place where if not removed from the body for separate embalment, the heart would have been-

We know that the sacred scarab or sun-beetle was a famous heart-amulet. Dedicated to the Sun-God, and through its habit of rolling refuse into a spherical, world-like shape, an emblem of creative power it was, naturally, associated with the giving of life, and the destroying of death. But it is probable that its somewhat cordate body added to its title to sanctity. At any rate, we know that on the stone heart and the stone scarab the same invocations or words of power were inscribed. They were regarded as substantially the same thing and as serving the same amuletic purpose.

The *Book of the a ead* devotes several chapters to the safe-guarding of the dead man's heart. There was one peculiar danger that, on the last strange Journey, threatened the righteous rather than the wicked! The precious depository of the dead man's good deeds, the clean heart that would show his clean record, and bear witness for his defence in the Hall of Judgement must of necessity, be a cause of envy to such of his fellow-travellers as were less well-equipped! So the righteous man might fall among thieves; and coming to the end of his journey find his heart stolen from him! The amulets with their *hekau*, or power-words, were designed to outwit these ghostly pick-pockets, as well as for more general purposes of guarding and invigorating.

The sight of them, too, might have been regarded as influencing the Gods themselves in the dead man's favour, as indicating the care with which he had prepared himself for the last ordeal; the importancc which he attached to the heart's safety.

EARLY RISING.

In a recent issue of *The Manchester Guardian* there appears an article on *Early Rising* from the pen of Mr. St. John Ervine from which we make the following extracts :

I miss, in modern fiction, two favourite figures from mid-Victorian romances; one, the minor villain, of plebeian origin, who always looked uncomfortable in evening dress, when the major villain, of aristocratic origin, invited him to spend the evening in the company of well-bred people; the other, the charming young lady, who, at the approach of dawn, sprang lightly from her couch, and running swiftly across the floor of her bedroom, flung open the casement windows and leaned out to greet the morning. Even in my romantic youth I sometime felt dubious about the presence of the minor villain in the home of the major villain, but I never had any dubiety about the young woman. I remember that she always drunk deep draughts of the fresh morning air, and because of her early rising, was reputed to be very healthy, both in body and in mind. My family never tired of preaching to me on the subject of early rising, and, although I could not bring myself to spring lightly from my couch before the sun was up, yet I was certain that my unwillingness to do so was a fault if not actually a disease.

There has, in all times' been a general belief that healthy men and women naturally rise from their beds at an early hour; and that belief has found support in our own times in the writings of men so dissimilar as Meredith and Mr. Arnold Bennett In *The Ordeal of Richard Feverel*, Meredith pronounces very heavily against the lie-abed; and in one of his manuals, I think, Mr. Bennett declares that this sluggardliness which he hears so much of is a sign of unhealth, and he bids the writer to rise up from his bed at seven A.M. and get done with the business of bath and breakfast in time to sit down at his desk by eight o'clock, I suppose that the first proverb taught to every child in this country is that one which says:

Early to bed and early to rise
Makes a man healthy, wealthy, and wise,

and I do not doubt that parents, in spite of experience, will continue to teach this remarkable lie to children until the end of time.

I have never had any desire to rise early in the morning, even when I was a child, and. in spite of fairly good health and a reasonably active mind, I have always considered myself to be morally culpable and physically undesirable because I wrapped the blankets about me snd kept my head on my pillow long after the hour at which birds and beasts were about their daily business. I thought that as I had never sprung lightly from my couch to run swiftly across my room to greet the dawn through my casement windows I must be a sickly fellow. When I descended from my bedroom at nine o'clock—in the days when I could control my hours of descent—I did so with a consciousness of guilt. I said to myself, 'The rest of the world has done half a day's work and you have not yet eaten your breakfast!' I said to myself, 'Arnold Bennett has probably written a thousand words this morning, and you have not yet written one!' I remembered that Anthony Trollope was as industrious in the morning as Mr. Bennett, and I recalled the story which Mr. Bernard Shaw told me of Sir Hall Caine, who, he said, rises up at four o'clock every morning and begins work at once. Mr. Wells sometimes gets up in the middle of the night when he feels an urgent desire to put his thoughts on paper. When I complained to Mr. Yeats on one occasion, that my day was so fully occupied that I had hardly any time for writing, he advised me to get up an hour or two earlier in the morning, and gave me an exhibition of some exercises in Swedish drill which he performs every day. He did not appear to be impressed when I reminded him that I seldom got to bed before midnight.

Wherever I turned, whatever I read, I was taught that if I would have health and wealth and wisdom I must shake of my sluggardly habits and quit my bed at an early hour of the morning. I said to a friend, who thus advised me, that I had been born at midnight, and that children born at that hour do not feel the same urgency to early rising as children born at other hours feel; but I was told that this was a fantastic notion, and, indeed, I thought so myself, think I said to myself 'of the novels and plays that you might have written had you formed the habit of rising at six or seven A.M. instead of eight-thirty or nine. Vile lie-abed, you have given to sleep what should have been given to Literature and the drama!' I classed myself with politicians and journalists and actors, most of whom eat their breakfasts at an hour when other men are beginning to think of luncheon, or at all events of snacks. It was odd, I told myself that all the early risers of my acquaintance were not notably wise or healthy, and were all of them poor Servants rose early, but I had not observed outside the pages of fiction that they were very wise, and I knew that no one could possibly become wealthy on £20 per annum, even when caps and aprons were provided. Almost all workmen rise early and almost all rich men rise late: but workmen, as a class, do not monopolize wisdom or health, whereas the rich, though they do not monopolize health and wisdom. very nearly monopolize wealth and certainly possess their share of health and wisdom. Nevertheless, such is the tyranny of a moral apothegam, particularly of one which makes for discomfort, I believed that I, a practised

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sluggard from childhood, was possessed of less vitality than those whe rose up early in the morning and I thought it was very unlikely that I would ever amass a fortune.

Since then. however, I have made a discovery, It is this. All these preachers and writers on early rising are in the wrong. It is not natural for man to quit his bed at dawn! he does so by a disdinct effort of will and in most cases, because of the compulsion of circumstances. There never was in real life a young woman who sprang lightly from her couch and ran swiftly across the room to fling open her window and lean out to greet the dawn. The workman who rises at five A. M. on weekdays lies in bed until twelve o'clock on sunday; and the ambition of every servant is to marry someone wealthy enough to allow her to lie in bed in the morning while someone else gets up at an early hour. Hence the vogue of the novelette. The little ryhme which is taught to Catholic children—

Nature gives five,
Custom takes seven,
Laziness nine,
And wickedness eleven,

may be sound in theology but it is unsound in nature. I do not believe that there is a cow on this earth which is content with five hours of sleep. I am told by people who are competent to know that nuns suffer severely from loss of sleep and are frequently found slumbering during their devotions.

SELECTION.

EDUCATION FOR CITIZENSHIP IN AMERICA

The most serious business of American colleges and universities at this time, it seems, is the training of young Americans for civic life. Citizenship is the only profession," declares Dr. G. Stanley Hall, the eminent President of the Clark University, "which all young men should be trained for." The citizen should have that kind of instruction which will teach him how and when to use civic knowledge.

The State University of Iowa, which may be taken as a type of the government higher educational institutions, is doing a very significant work in developing patriotism and in training citizens. On account of my personal relation to the University, I am somewhat reluctant to speak about its work; but since I happen to know Iowa better than any other American State University, I may, perhaps, be permitted to say something about its Department of Political Science, which offers many courses designed to prepare young people for intelligent citizenship.

Let me begin by giving a short sketch of the programme of studies as carried on by the Department of Political Science. It is obvious that for a citizen the study of political philosophy, say from Aristotle on down to our day, is of great value; but a wide-awake American youth is not content with political theory. For him, practical government, like the proverbial charity, begins at home. And so at the very outset he makes an intensive study of American government. Now the study of a Government does not consist simply of an analysis of its anatomy or framework: it includes a consideration of the actual workings of the government in all of its branches—national, state, and local. A comprehensive course in American government lays particular stress upon the relation of the citizen to the government, and upon the rights, duties, and responsibilities of citizenship. "The general content of the course in American government," explains one of my colleagues who has charge of the work, 'is suggested by a three-fold division.

"First of all, the student, as future participant and leader in public affairs, is introduced to the background of American institutions in State and Nation by tracing the road by which American domocracy has arrived at its present stage of development. It is essential to a correct understanding of the workings and effectiveness of State and national government to have some knowledge of our institutional origins as well as of our democratic experiments since the days of the Declaration of Independence. This preliminary general survey of the evolutionary growth of American political institutions, practices, and ideas precedes that part of the course which deals with the national government and with citizenship in its national aspects.

"The machinery of the national government is fully described with emphasis upon the work actually accomplished in furthering the ends for which the American State exists. Furthermore, a study of the results achieved and the leadership evidenced by public servants is viewed as of prime importance in the education of those who are being prepared for more than a passive participation in the activities of the government. The actual management of national affairs at home and abroad affords materials for class discussions and essays.

"Nor the study of State government, including local government in county, city, township, and school district, neglected. The relations of the citizen to each of these units of government, his obligations and responsibilities, are emphasized because his own daily life and life of the community are tremendously affected by them. Likewise the obstacles to prompt, intelligent, and efficient participation by the citizen in public matters are also pointed out.

My colleague in charge of this particular work has the advantage of both American and English education. He took his B. A. degree from Oxford University with honors in history, and also holds two other degrees, including one in law from an American university.

"Throughout the course," he goes on, "no opportunity is lost to drive home the fact that a citizen, no matter how well intentioned or how well educated along other lines, cannot act intelligently on the problems that require solution in government action, unless he knows at least the elementary facts about them and has a fundamental knowledge of the machinery and workings of the government.

"How can the citizen know whether a candidate is fitted to perform the duties of the office he seeks, unless the citizen knows what the duties of that office are? How can he initiate and promote changes which he deems to be in the interests of the common good, unless he understands the organization through which changes are accomplished?

"The citizen must be made to feel that as a citizen he is really an important factor in government. When the citizen realizes that the government is his government, he will not be against the government but for the government and always for a better government."

A student in order to have an intelligent grasp of the current political issues must study contemporary legislation. It gives him an understanding of some of the more vital contemporary political, politico-economic, and politico-social problems which are seeking solution through legislation.

The phenomenal development of the city in modern times has brought in its train a host of municipal problems. No one—especially those who are to live in the city—can afford to ignore them. Hence a working knowledge of the principles of municipal government and the way the administrative machinery runs in the larger cities of America and Europe is an essential part of the political equipment of a citizen.

In a free country, such as America, every one is expected at some time or other to be a member of some sort of deliberative body—a club, a co-operative association, a city council, a political convention, or a State legislature. The rules which govern the operation of such bodies should be known by everyone. To this end a course in parliamentary law and practice is offered by the Department of Political Science. The course is conducted by the use of a manual and actual practice work. After the more important rules are learned the class proceeds to form itself into various voluntary associations. In these mock organizations each of the members of the class acts in turn in various capacities—as presiding officer, recording officer and parliamentarian. In the course of time a complete constitution and by-laws are drafted for some particular association. The subject matter of these instruments forms the basis for the debate and the manipulation of parliamentary rules.

Should an intelligent citizen have some knowledge of European government and politics? Should he be prepared to pass an intelligent opinion on and take an effective part in modern movements in government and politics? Does he realize that there can be no real progress without knowledge? The challenge involved in these questions is met by a course in modern governments. It includes a critical study of the governments of leading European nations—France, England, Italy; and Switzerland.

Political science and law are blood cousins; they are, in some respects, most inextricably related to each other. There are, therefore, elaborated courses in the field of jurisprudence, constitutional law, international law, and common law.

In nearly all the States of the Republic women have now, or will have soon, the privilege of voting. While all the courses in the Department of Political Science are open to women students, their attention is called especially to the study of the political and legal status of women. The course involves a survey of the "womans's rights" or "femenist" movement in general, and study of the legal and political status women in the United States in particular.

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Indra and other stories by Bankin Chandra Chatterjee. We have also to acknowledge the above entitled Indra and other stories by Bankin Chatterjee. This book is translated from Bengali by J. D. Anderson, I. C. S. (Retired). The language is simple and beautiful. There are two excellent coloured illustrations.

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NOTICE.

Sayad Bi widow of Sayad Kadir Rowther residing at Varaganeri Muhammadan Street, Trichinopoly Taluq as guardian of her minor son Shaik Rowther has applied in original petition 120 of 1919 on the file of District Court Trichinopoly for grant of a succession certificate to collect her husband's debt and the same comes for hearing on 28-10-1919 Those who want to oppose may do so on that day.

V. JAYARAM IYER,

8—10—19 *Vakil.*

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